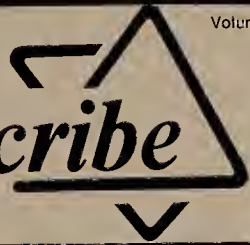


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Volume 6, Number 3

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The Scribe
UNIVERSITY OF TORONTO



Jewish Students' Union



ON THE MOVE!



EDITORIAL:

OPERATION MOSES: THE WALLS CAME IN

By H. Victor Seeman &
Jeff Springer

Operation Moses is over. Though direct blame can be attributed to the Jewish Agency official who let the cat out of the bag, indirect blame can also be placed on the shoulders of the media and various community organizations whose intentions are undoubtedly good and noble but whose approach may very well be counterproductive. In March 1984, the National Jewish Community Relations Advisory Council circulated a memo stating, "the publicity (of rescue missions) only serves to endanger both the Jews in hiding and the Israeli efforts to save them."

How dangerous can media be? In 1976, Moshe Dayan made the mistake of his life when he announced that Israel was airlifting Ethiopian Jews to Israel in exchange for arms. No sooner had the story broken in the worldwide media and the escape machinery ground to a very abrupt halt. One needn't think too hard to appreciate the political embarrassment that this caused and the cold feet that the Ethiopians

developed afterwards. In the eight years between 1976-1984, the Israelis had expended much energy and effort to reconstruct the infrastructure for a large-scale evacuation. Only now that the secret of Operation Moses is out in the open can we begin to appreciate the scope and magnitude of the effort. In the interim, however, small-scale efforts were not overlooked either. Unfortunately, as well-meaning community groups made these avenues of escape known, these pathways slowly closed. This only served to underscore the absolute necessity of secrecy about the rescue plans.

And so, while certain groups and community members felt that it was imperative to disrupt the GA over the Ethiopian issue and embarrass the Israeli government and others over their non-action, the very same Israeli government was beginning to airlift the Ethiopians to safety in Israel. What these groups did achieve, however, was to have the eyes of the inter-

continues on page 12

By Rabbi Moishe Silverman

DIRECTOR'S REPORT

The fifteenth day of the Hebrew month of Shevat, the New Year for trees, contains a variety of messages for us. This is especially true in that man is likened to a tree in the field. Obviously, one of the lessons is the necessity of strong, healthy roots to withstand the various storms one may encounter in life.

In confronting various turbulences in life, perhaps the most difficult is that of facing doubts. When one is faced with a wave of uncertainty, life becomes clouded and depressing. Our sages point out that a wise individual sees the outcome of events clearly. Furthermore, they teach us that the battle against the nation Amalek also symbolizes the battle against doubt. The numerical value of the word Amalek (240) is equal to the Hebrew word salek (240) which means doubt).

Many are astounded how someone like Ernst Zundel, an individual who denies the validity of the Holocaust, can challenge an event that still has witnesses, and is an historical fact. There will even be those who will believe in what Zundel preaches.

This latter possibility is what can be totally uprooting; however, if one looks back into our Jewish heritage we often find that events which occurred and were witnessed by thousands were later denied by so-called historians rewriting Jewish history. The sad truth is that these too were eventually accepted as fact and the witnessed historical events of the time were "classified" as "fiction".



a director's director

What Zundel is doing at this time is planting the seed of doubt. It is like a weed attaching itself to a tree. At this time the issues are clear to most; the tree is healthy; however, the seed of doubt is now there and the roots of the tree have to be constantly maintained lest the seed sprout into a devoting weed that can indeed drastically affect the tree. I would have to travel into the future and find that the "Hoax of the Twentieth Century", and other books which deny the existence of the Holocaust, are thought of as fact, and the present material thought of as fiction.

The method to avoid this — and make no mistake, it is possible to avoid this — is through frequent Holocaust education programs. This will ensure that there is no room for doubt. This too is the answer to our own survival as a Jewish people: ongoing Jewish education.

Thus, as a student campus is faced with the potential seed of doubt about his or her Jewish traditions, the need to become involved in Jewish education and actively becomes vital.

southern counterparts. The difference occurred when the two camps tried to find a common ground concerning format and editorial policy. The editorial staff at York submitted material which we felt was more suited to a news-letter format than a newspaper; the difference being that a news-letter presumably would target a narrower audience, and would center primarily on community events, social politics, and various opinion pieces. A newspaper, on the other hand, we felt, would reach a larger audience and would center on the important issues of the day. At the University of Toronto, we formulated a structure of separate news, sports, and entertainment sections, each headed by a member of a sub-editorial board. York responded that, due to its diversity and the limited number of staff, this could never work. We were not convinced.

After publishing the first issue, in cooperation with York, the differences in opinion which had been brewing behind the scenes, came to the fore-front. There were clearly problems which, were not

going to be solved until one side abandoned their own private vision of the paper. As is common to most journalists, and especially Jewish University journalists, both sides remained stubborn and steadfast. It was into this sea of tension that I knowingly took a dive.

What are you, nuts? Those guys sound crazy!

After examining the initial issue of Images, I decided that something had to be done. The mixture of formats looked ridiculous and reflected poorly on both U of T and York. When I joined the downtown section of the paper, I acted as a catalyst to initiate a break. Although there were many difficulties at first, I believe that it was a good move. Recently, I have heard that York has plans for a new publication called *Hatikvah*. The entire editorial staff at the U of T wish this venture well and eagerly look forward to their first issue.

Well, what about you guys? Did the break work? Do you still think it was the right move?

Read on.



Formerly

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NO MORE PORK ON MY FORK

By Susan Watt-Hannah

On a Friday evening some nine months ago, I stepped back from my table which had been set with my finest china, silver, and crystal. The two loaves of challah which I had baked that morning gleamed in the light, and two white candles waited to be lit. I struck a match, lit the candles, and slowly, hesitantly, began the blessing, "Baruch ata..." It was hard to speak and hard to see: my throat ached, and I wept. With that blessing, I was joining Jewish women all over the world in keeping the commandment to observe the Sabbath, our bride. For a nice Catholic girl, such an opportunity does not come every week.

As an enlightened six-year-old I posited that if God had punished the Israelites over the golden calf, He was going to be furious when He found out about the statuary in my church. My desire to learn about God so as to better serve Him soon led me to a variance with the faith into which I was born, the nature of the variance can best be expressed in the philosophical difference which exists between Hilie's summation of

the tenets of Judaism, "What is hateful to you, do not do to others," and the Golden Rule of Christianity, "Do unto others as you would have others do unto you." The practical result of my dissatisfaction was that although I prayed, and worshipped God in the privacy of my home, I neither attended church nor considered myself a member of any Christian faith.

Dissatisfaction does not always lead one to absolutely reject one faith and embrace another. I was dating a Jewish man. Courtesy led me to read about his faith, a way of life about which I knew very little. As I read and studied, I realized that Judaism is a way of life which I could happily follow. Here were very explicit rules of the way to live one's life in order to serve God with dignity, a life removed from the hierarchical structures with which I was familiar. In Judaism, there are no intermediaries. My relationship is with HaShem; the Code of Law may be formidable, but it is concrete.

The next step was learning how to convert. I searched out an Orthodox rabbi who was willing to sponsor me in my new life. Months of study

followed, months of learning how to follow a new direction: a new way of praying, of dressing in the morning, of shopping for and preparing my food, even a new language. Ironically, my mother, Roman Catholic to her bones, speaks Yiddish quite well, and for years bought meat only from a C.O.R.A.-approved butcher — it was better, she maintained.

I wondered how my family would take the news that I was going to convert. My great-aunt had converted, so I do have Jewish cousins. For the eight generations that my family have been in Canada, only a few members of my family have married within their faith, although only once had a relative married right out of Christianity. In my case it was slightly different, however, because marriage was not my reason for conversion. I needn't have worried: on most Sabbath evenings, at least one member of my family is over for dinner. When Crisis Month, December, approached, my sisters all sent Chanukah cards and purchased Chanukah presents for me, and my mother had a very beautiful dinner on December 25th somewhat earlier

than usual, so that I could be at my home in time to light my candles.

Davening is somewhat different. I find it difficult to get used to members of the congregation chatting while services go on. To chat during services in church is unheard-of; still, to be fair, my Hebrew is so poor that I don't dare pay any less than strict attention to the chazzan: I would be hopelessly lost! I love my shul. One lady asked me why I prefer to sit at the back, and I told her that I am shy. She said, "Your shul is your home. Never feel afraid in your home." How true! From the moment I set foot in my shul, I was made to feel like a valued member of that family.

That, really, has been my experience in Judaism. As long as I have extended the effort to belong, I have been welcomed. As long as I have tried to learn, I have been taught. I think that we are drawn to Truth, we are drawn to learn, we are drawn to God. I look forward to becoming more observant, to learning more about my chosen faith, to practising more confidently the mitzvot.

jewish poor?

By Michael Promislow

The highest degree of righteousness is to aid a man in want by offering a gift or a loan, by entering into a partnership with him, or by providing work for him, so that he may be self-supporting.

One of the popular myths that exists about Jews is that they are all rich. The number who make an annual trip to Florida, the proliferation of JAP jokes, and the relatively high number of Jewish professionals all reinforce the image of the "rich" Jew.

Unfortunately, for many Jewish people this is simply not the case. Jewish poor, which according to some estimates may account for up to 25% of the population, exist and are in need of basic social services. One such agency in Toronto which attempts to provide these services is the Jewish Family and Child Service (JFCS) of Metropolitan Toronto.

At any one time the agency deals with about 1900 cases, with about 200 of these being handled through the South branch, located inside the South "Y" at Spadina and Bloor.

The types of services offered by the JFCS can be broken down into three basic categories. The first is a general counselling service which offers therapy for clients of all ages. The second is a "rehabilitation" program which helps people who are in trouble, and need help putting their life back together. And finally, for those in financial need, there is an assistance fund which distributes close to 3/4 million dollars a year.

Yet with all these programs, one must ask whether they are reaching those who are really in need of them.

The JFCS claims that they are. According to spokesman Harvey Nagelberg, the agency is "trying to reach out to the community by taking on new programs." Nagelberg explains that all services offered by the agency are designed to be responsive to the needs of the community. He says the agency tries to be flexible to the times but adds that with so many "needy" causes, priorities must be established, and

THE FORGOTTEN ONES

some problems will not be tackled.

However, this view is not shared by all. John Torenzner, a sociology professor at McGill, believes that most Jewish services are geared toward the middle class, and not toward the lower class where they are most needed. He claims that the stigma of being Jewish and poor keeps many of those people away from the agencies that are there to help them. He also sees the decline of the synagogue in Jewish life as reinforcing this split.

Nagelberg agrees in part with this last point. He says that many Jews living in the southern part of Toronto are not synagogue affiliated and are therefore hard to reach.

But that does not mean it is impossible. The JFCS attends many community meetings at which they distribute literature. They keep in close contact with other relief agencies so that poor or needy Jews can be referred to them. And as needs change the agency tries to respond to them. One example cited by Nagelberg is the addition of a liaison to coordinate services for the aged in response to the increased number of elder clients.

This type of explanation does not satisfy Torenzner. "The problem," according to him, "is that a non-elected, unaccountable group makes all of the decisions. What is needed is a change in the system so that the poor represent themselves."

But Nagelberg does not share Torenzner's views. "We help anyone who needs it, not only the poor," he believes that it is important for a Jewish relief agency to be responsive to the entire community. He points out that the JFCS exists to promote a better style of Jewish life. And while an important part of the JFCS mandate is to help the poor, it also supports such programs as Jewish Dateline, and a new divorce mediation program. He adds that membership in the JFCS is open to anyone.

This leaves us with a basic problem. While both sides seem to agree that the quality of the services offered is excellent, there is still



Queen and Church, 3 a.m.



Terminal Transient

disagreement as to whether or not the system is working.

For instance, in one case a homeless or so-called "bag lady" turned down an offer of an apartment. Nagelberg explains that this could be due either to pride or paranoia. However, he states many people have been kept off the streets due to financial assistance, and as a matter of policy, all clients are monitored after coming off the program.

But it is cases like the above stated one that only reinforce Torenzner's point. He believes that until the general ignorance in the Jewish community of the existence of the poor is overcome, there can never be any change in the system.

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Zundel on Trial

LAWS AGAINST HATE

By Brian Henry

Justice Minister John Crosbie will be proposing amendments to strengthen Canada's law against hate propaganda "very soon, most likely in February," says Paul Saint-Denis, a legal counsel who handles the hate-law portfolio in the Justice Ministry.

Inciting hatred against an identifiable group has been illegal since 1970. But unless the propagandist advocates genocide or delivers a public speech that causes or which has caused a breach of the peace, the law is ineffective.

Saint-Denis confirmed that the decision concerning what amendments will be proposed, but said he could not reveal the proposals before Crosbie presents them to parliament.

Crosbie has said that his proposals will be similar to the amendments Mark MacGuigan proposed as the Liberals' Justice Minister in June 1984.

The key MacGuigan proposal was to alter the law (Section 281(2) of the Criminal Code) so that the prosecution will no longer have to prove "willful" incitement of hatred.

In the precedent-setting case, Regina versus Buzzanga and Durocher, the Ontario Court of Appeal ruled that, because the section defines the offence as "willfully" promoting hatred, the crown had to prove the defendant consciously intended to promote hatred.

Because of such difficulties of proving conscious intent, few prosecutions have been initiated, and only one has been successful — and that conviction was overturned on appeal.

If Crosbie follows MacGuigan's proposal in deleting the word "willful" from the current law, prosecutions will be more practical. As Section 281.2 now stands, prosecutions can only be initiated with the consent of a provincial attorney general. And, according to Alan Shefman, National Director of the League for Human Rights, Canada, attorneys-general have been reluctant to prosecute under the section because it is likely any prosecution would fail and the promotion of hatred would be effectively licensed.

Recently attorneys-general have partially overcome their reluctance to prosecute under Section 281.2(2) as evidenced by the prosecution of James Keegstra in Alberta, and Donald Andrews in Ontario.

Ontario Attorney General Roy McMurtry did not give assent to the prosecution of Ernst Zundel under Section 281.2(2), Zundel, who is currently being tried in Toronto, is charged with publishing false news (section 177 of the Criminal Code). Prosecutions under Section 177, as is the case with most sections of the Criminal Code, do not require the assent of the attorney-general. The charge against Zundel was originally brought by Sabina Citron of the Holocaust Remembrance Committee. The prosecution has since been taken on by the crown.

The law against hate propaganda specifies four instances in which one cannot be convicted of inciting hatred. For example, the section states that if the accused, in good faith, expressed or was attempting to argue for an opinion on a religious subject, he shall not be convicted.

MacGuigan thought it was not

clear whether the prosecution had to prove that the exceptions did not apply or if the defence had to prove that they did. He proposed to alter the wording so that the onus was clearly on the defence.

Saint-Denis says an amendment of the definition of identifiable groups has also been considered. The definition may be broadened to protect groups distinguished by sex from hate propaganda. Currently, the definition only includes groups distinguished by colour, race, religion or ethnic origin.

Section 177 (under which Ernst Zundel is being tried) says, "Every one who willfully publishes a statement, tale, or news that he knows is false, and that causes or is likely to cause injury or mischief to a public interest is guilty of an indictable offence."

Using Section 177 to prosecute someone for publishing material that denies the Holocaust and posits a Jewish conspiracy is novel. According to Shefman, section 177 is a new statute that has been used only twice before and in neither case were the statements in question at all similar to the kind of statements that Zundel makes.

To convict someone under this section it is not enough to show that what they published was false. It appears it is not even enough to show that had the accused been informed in the truth, he would have known his statements were false. Rather, it has to be shown he did know that they were false. But like conscious intent, knowledge can be a very difficult thing to prove.

Other legal instruments for prohibiting the distribution of hate propaganda include import bans and suspending mailing privileges.

The Toronto Star (25 March 1981) reported that Zundel claims to mail his material to 45 different countries. In a crack-down on neo-Nazis, West German police seized tens of thousands of tracts calling for action against Jews and condemning as lies the "myths" of the Holocaust. Much of the material was produced by Zundel.

Two years ago, Zundel had his mailing privileges suspended. Unfortunately, they were reinstated when he appealed the ruling.

The Customs Tariff Act prohibits importing material that is "of an immoral or indecent nature," and last spring, at the request of the League for Human Rights, the government banned the importation of *The Hoax of the Twentieth Century* by Arthur Butz, published by the Institute for Historical Review.

The Butz book denies the occurrence of the Holocaust.

The League has followed-up on the import ban, requesting that the mailing within Canada of any material published by the Institute for Historical Review be prohibited.

But James Keegstra of Eckville, Alberta, is appealing the import ban on the Butz book. Until the appeal is heard, says Shawn Fine of the League for Human Rights, other moves against Institute for Historical Review publications are on hold.

The League believes the most effective way to control hate propaganda would be to give the Human Rights Commission the power to order a person to cease using the mails. Anyone who contravened such an order, Fine explained, would be liable for contempt

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Currently, the Human Rights Commission only has the power to control hate propaganda by telephone and even this power is limited.

The Alberta Report (17 September 1984) reports that the Idaho-based Church of Christian Aryan Nations operates a hate propaganda computer service that will soon be (or already is) available to Canadians. Bigots with a home computer and the correct password will be able to hook up to the Idaho computer by telephone and have the Butz book

and other material transmitted directly into their homes. If the computer is equipped with a printer, any number of copies of the material could be produced for wider distribution.

Telephone transmissions cannot be banned under the Customs Tariff Act, and since the transmissions originate in the U.S., the Human Rights Commission is equally powerless.

Further, telephone services have to be advertised for the commission to act and news of how to hook up to the Aryan Nations' system has been spread only by word of mouth.

THE SUPERIORITY OF THE CHRISTIAN WORLD VIEW?

By Denyse Tannenbaum

A fair amount of formal and informal objection has been raised in response to a flyer entitled "The Superiority of the Christian World View" sponsored by Campus Crusade for Christ (CCC), a recognized University of Toronto group.

The flyer, featuring a series of lectures by Dr. William Craig, was distributed early in January to five university campuses: McMaster, Waterloo, Carleton, and Erindale and St. George U. of T. campuses. Noel Draper, Erindale President of Campus Crusade for Christ, remarked that he had received some informal criticism for the flyer's title but the most formal reaction came from U. of T.

Marcel Weider, spokesperson for the Jewish Student Union, another recognized University of Toronto organization, explained,

"We were offended by the implications of the word 'superiority' and immediately contacted Linda Quirk, the Student Administrative Council (SAC) official in charge of Project Aid, since SAC had sponsored and agreed to partially fund the CCC project."

"The JSU is concerned about the wording of the flyer that advocates the superiority of one 'his doctrine over another,' " Weider worded," he said, "and...ly to many groups, not only Jew."

Linda Quirk agreed that she had received several informal complaints

about the flyer and has since contacted Draper.

"He explained to me that the title was a philosophical statement, not meant to be taken literally," she said. "He promised to submit a formal explanation to clear up the issue."

After receiving this statement, Quirk added, "the Committee that allocates funds at SAC will do a formal review of the issue. If the reply is unsatisfactory, a portion of the SAC funding may be withdrawn." Quirk stressed that nothing, however, "will be decided until the CCC has submitted its report."

Asked to comment about CCC's position on the controversial flyer, Draper explained:

"The title of the lecture series was not meant to downgrade what other campus groups are doing. We don't plan to apologize for it, but I am sorry it has offended people. I do not find anything wrong with it and was disappointed that it was taken the way it was. It was not meant maliciously; it was meant to be honest and informative."

For the moment, Draper is working with Michael Horner and Dr. Craig, the featured lecturer, "to prepare a stance on the statement that will be presented to SAC."

No action is being taken until then but meanwhile it might be interesting to conjecture, as one U. of T. student did, what the reaction might have been to a JSU flyer titled: "The Superiority of the Jewish World View."

WE'RE ON A MISSION FROM G-D

By Collin Ripsman
and Matthew Orzech

During winter vacation, three University of Toronto students joined the American student UJA mission to Israel. The writers, plus Jeff Springer were the only three Canadian representatives. We found that the trip was not just a tourist excursion but in fact a MISSION. This mission was to go

and see where the dollars we collect in our student campaigns really go. It's great to hear that the money goes to absorption centers, Project Renewal towns, schools, etc. but it's another to actually see these places. We came back motivated and enthusiastic about running the campaign.

The mission consisted of 10 days in Israel. For many it was their first trip to Israel. We spent 7 days in Jerusalem, using it as our base. The first couple of days

were spent visiting sights in, and around, Jerusalem, including a day in the Old City of Jerusalem with a tour of the Temple excavations. This allowed both the learned and unlearned to learn a little bit about the history of the land of Israel.

The tourist sights we visited included Yavneh, a military cemetery, and the model of Jerusalem at the time of the temple. We visited southern parts of the country including a sunrise climb of Masada. This excursion

began at 3:00 a.m. with the bus ride and then the climb. From Masada we journeyed to the Dead Sea.

We spent an afternoon on a kibbutz in the Galilee. We were broken up into groups of two or three and assigned to a family on the kibbutz. This gave us a chance to see the "kibbutz" that everyone talks about. This showed us that the money we collect indirectly helps these people set up and maintain their kibbutz until they get off the ground on their own. Although UJA doesn't finance the Israel Defense Forces we had the opportunity to visit an IDF base where we were given a demonstration of the Israeli-made Mercava tank.

Since 50 cents of every dollar is sent to Israel, it was important for us to see where it was going. Part of it is used to support Organizations such as ORT, Youth Aliyah and the Joint Distribution Committee. We visited an ORT school for delinquent children. The main purpose of the school was to build up the self image of the students. We also visited schools run by Youth Aliyah. We went to a Youth Aliyah village for Ethiopian orphans and saw how they are adjusting to Israeli life.

Due to the timing of our trip a great deal of attention was focused on the rescue and absorption of the Ethiopian Jews. The parallel is striking between the modern Ethiopians and the "children of Israel". Thousands of years ago the Jews were taken out from the bondage of Egypt and led to the

land of Israel. Once again our Jews were in trouble. This time Ethiopia, rather than being put to work they were murdered by the Marxist government. It is our obligation to take them out of Ethiopia and deliver them to Israel.

Once they reach Israel our job is only half completed.

In Israel, they must be taught how to function in a 20th century society. These people have never seen electricity or indoor plumbing. Before their education can begin they must be taught to speak Hebrew. It takes a long time to prepare these people for everyday life. It costs about \$25,000 U.S. for the rescue and settlement of one Ethiopian Jew, a rescue which is the responsibility of every Jew. With your support the UJA is undertaking that responsibility.

The sights we saw are not visited by the average tourist but is an integral part of the mission. For example, we visited the Project Renewal town of Tel Moneta, located just outside of Herzliya. We met with Israeli University students from around the country who were working on a "Big Brother" program in their community.

The student mission was not only an enjoyable trip, but also a learning experience. Although we left early every morning and returned late we still found time to do a bit of Partying. This included all night bull sessions, shmoozing, jokes and anecdote-telling as well as general carousing.

The mission has opened up our eyes about what UJA does with our money and we hope we can do the same for you.

THE END OF AN ERA

By Suzanne Wintrob

For the past six years, the United Jewish Appeal has held its annual fundraiser dance at the Trillium Restaurant at Ontario Place. But though this year's dance was no exception, the Trillium and UJA will no longer go hand in hand.

On Saturday evening, February 2, UJA held its last ever Trillium Dance. Each year the dance attracts some 750 students from colleges and university campuses throughout the city, with some coming from as far away as London, Hamilton, and Waterloo. This year, though, attendance was down to 675. This was

due in part to increased ticket prices, the result of a change in Trillium policy. Extensive damage to the restaurant in the past has been caused by high school and university groups, first causing management to significantly increase the rental fee, and then to issue a complete ban on student parties.

The damages done by groups of high school and university students using the Trillium has cost us a lot of money," says Trillium manager Raymond Grobner. "Last year, for example, we put down a new \$50,000 carpet which is so full of cigarette burns that we already have



to pull it up. With the damages that we see after each dance, it's not worth having any dances at all."

The Trillium is licensed under the Liquor Control Board of Ontario to hold up to 600 people, though Grobner says that often there are close to 900 in attendance. This can ultimately lead to a suspension of the liquor license.

"Last year the police were here because there were too many people at one of the dances," Grobner says. "And at another there were chairs flying around. Some people bring bottles and the place becomes a madhouse."

Grobner says that the only reason UJA was allowed to hold their dance this year was because immediately after last year's dance the facilities were booked for 1985. From now on, Grobner will only rent out the Trillium Restaurant to groups holding dinner-dances because "they'll be dressed alright, they'll have a band—the whole thing will be more controlled."

But despite Grobner's concerns, the crowd at this year's UJA dance was fairly subdued.

"The dances are a great success every year," says Debbie Estrin, Campaign Associate in charge of student campaigns. "We believe it's because the facilities are beautiful and because of the cause. And having two universities (York and U of T) joining together is an attractive force in itself. It gives students a chance to meet other people who they don't usually meet on a regular basis."

Estrin says that UJA hoped to raise \$4,000, \$2,000 for each campus. She adds that last year U of T students raised \$19,800 through Telethons, Elitz Days, and special events. Students at York University raised \$18,000. And so far this year Jewish students at Ryerson have raised \$400 in their newly-formed campaign.

"This year's campaign should produce a better total," says Leslie Aaron, UJA Co-chairman. "This comes after hard work on behalf of our canvassers. Their dedication to Israel's and Canada's Jewish needs is truly honourable, especially at such a crucial time of Operation Moses. Needless to say the work has not gone unnoticed. The Trillium may be gone, but our appeal has barely started."

FOOD FOR THOUGHT



By Lesia Birnboim

If you keep kosher, the only place you can eat at on campus and for miles around (unless you happen to have a Bubie or Zaidy living on Brunswick, maybe) is the Lower East Side Cafe, located in the Hillier House, JSU on Spadina. Basically, then, their clientele is a captive one, and until recently, the place was run as such. Overcooked/undercooked "specials" and nasty frozen staples such as Empire kosher pizza bagels highlighted the intimidating menu. Now, however, although the frozen items are still there, manager Jeremy Bloom admits he tries to dissuade customers from them and steer the hapless hungry towards what he calls his "new, more solid entrees"—dishes such as Chinese stir-fry chicken, "yiddish stew" spaghetti, sloppy Josephs and cabbage soup. And the general consensus is, the food is better. I myself have tried Jeremy's stew and, at \$2.00 a styrofoam bowl, it is well worth the dardevil dash across Spadina.

The fries too, are tasty and not too greasy and the price of \$.95 is justified. However, I have no good authority that the sloppy Josephs was undercooked and overpriced, and the cabbage soup was most definitely watery. The recent addition of tillet of sole meuniere was reported to be quite edible, but, at \$5.00, the problem was price versus decor. Perhaps, for those of us who keep kosher and rarely

leave the downtown core, it is a real treat to spend this amount on lunch in a basement room with dated posters from Israel on the wall.

As for myself, I am one of these borderline observant types (I eat in any restaurant but don't eat "traife"—i.e. meat, poultry, seafood, etc.) and if I have live or six dollars to spend on lunch, then I'll most probably take it away from the JSU and from all of the cafeteria-style dining places on campus and head for a real nice sit-down fancy-shmancy cafe or bistro with trained prints and real silverware and real windows. So although I commend Jeremy's efforts at sprucing up the Lower East Side's menu I think that the management as a whole should sit down and think very hard about the type or types of clientele they want to attract.

"The food is better"

It is a more varied patronage they hanker for, then let's see some redecorating, some menu-cutting (get rid of those hideous beef knishes, for instance) and perhaps then the place will begin to at least break even and be able to justify the new, more mid-range prices.

"HELOMPHTGA"

By Bert Peabody

Thursday night cocktails at the Royal York hotel. Around me are smiling, drinking, political types wearing so much paraphernalia you can hardly distinguish gender. My concentration is focused on a most perplexing problem. The soda-water I am drinking seems to have the tang of lime, and yet the effervescence reminds me of a Crystal Springs. I am certain that they do not flavour their mixer, and yet this particular vintage could not, by any stretch of the imagination, be construed as a Perrier.



I find the bustle of the crowd and the pushiness of the press distracting, and so take refuge under the sweet table. Much to my chagrin, this covered hide-away has already been inhabited. I am about to make some disparaging remark and assert the status of my press pass, when I suddenly notice that it is Larry Grossman. He appears shocked to have been discovered, and small bits of tuna fish fall from his lips.

"Helomphthga," he said, and offered me his hand. I shook it.

"Good luck, Larry."

He smiled and returned to his plate of canapés. I straightened up and walked out of the hospitality suite. I had wished him luck, but I knew, inside, that based on his comestibles, he did not stand a chance.

Wandering around the hotel, I happened to hear two Reporters



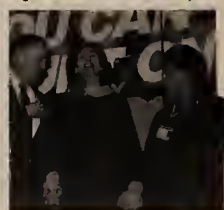
discussing what sounded like a hot scoop. Not meaning to pry, I nevertheless took out my note book and began to follow them. After scribbling furiously for about three minutes, my eyes were able to absorb the devastating information on my pad. My eyes watered with anger, and I quietly vowed that I would take affirmative action if this most vile of rumours turned out to be true. It seemed that at the tribute to Bill Davis, scheduled for that evening, there were no official plans for a formal sit-down dinner. The nerve of these politicians. Heads were going to roll. I had come all the way from Bathurst and Eglinton for this, and I expected to be led. As my anger mounted, I happened to recall a tasty little restaurant at that very corner. Suddenly I became aware that the best way of getting even

was to ignore these people entirely, and so, getting into my car minutes later, I left the convention site for the night.

Friday night speeches at the C.N.E. Coliseum. Across one shoulder is a Nikon F2S. Across the other, a rather heavy tape recorder with an extending microphone. I don't know why the paper has insisted that I wear these things. It

"I don't give a sweet rat's ass about women's issues"

makes it difficult to eat. The speeches of the four candidates for Premier sound like carbon copies. My sensibilities would most certainly be offended by the forced hoopla of the supporters, if it were not for the fact that I am occupied trying to guess where that singularly huge woman in the stretched yellow



T-shirt has purchased her jumbo coke. Her eyes are glaring fiercely as she both tries to chant along with the crowd, and slurp from her booty at the same time. I briefly consider hitting her with my microphone and grabbing the coke, when I realize that this might be taken as a political action.

After the speeches (how do they expect us to sit there for thirty minutes each???) the leadership convention really got under way. The hospitality suites were open for business. With Eartha Kitt at the Royal York, and the Spoons at the Holiday Inn, the delegates were clearly set up for a night of contemplative repose. I must admit that I was impressed by the willingness of the younger delegates to engage in deep thought. As one so eloquently elucidated into my extended microphone, "It's paaaarty time!"

I was reflecting on the hap-



penings of the day, later on in Frank Miller's hospitality suite, when a well dressed older Delegate slid up to the cheese table and asked me if I was with the printed media. Examining a cube of cheddar, aged

not processed, under the fluorescent lights, I replied that I was. Slagging slightly as he spoke, the gentleman informed me that, "he didn't give a sweet rat's ass about women's issues". Mildly interested in this character, I picked up a bologna sandwich, a pink circle between two slices of white Wonder ever-fresh, and bid him to continue. He did. It seemed that women knew



nothing about politics, but that the candidates were forced to listen to them because they had fifty-two percent of the vote. As the cream in my coffee began to curdle, I said good night and explained that I had other hospitality suites to visit. The well dressed man waved his hand in

"Hey, why don't we just jump on the bus and see where it goes."



dismissal and belched. I made for the door.

Three thirty in the lobby of the Holiday Inn. I am stuffed. I missed the Spoons, but not the cinnamon danishes which made a fleeting appearance at the Royal York. All



"Home for coffee and croissants"

around me, draped over lobby furniture, leaning against cool outside glass, and sprawled across lobby carpet are pickled delegates. A few moments ago I tried to get an interview with a man who was sitting in an overstuffed chair, smoking the wrong end of a cigar. All he could do was giggle inanely and scream "McMurtry, he's our boy". I felt that this was a significant political admission, and duly took note.

A group of youths are lingering around the hotel lobby. They seem to be waiting for something to happen. A chartered bus, bearing the colors of Dennis Timbrell has just pulled up outside, and the driver is motioning to the group of kids. They appear to be puzzled as to the destination of the bus. One of them yells to the rest, "Hey, why don't we just jump on the bus and see where it goes?" For me this sentiment sums up the entire convention, and after noting it in my pad, I head home for coffee and croissants.

I would tell you about the vote the next day, but you know how it went.

Bert Peabody is a freelance satirist living somewhere in Metropolitan Toronto. The events portrayed are meant to be taken as light humour, and as such are not to be taken seriously.

Photos by
Richard Levin



TORY TORY TORY

IN GROSSMAN'S CORNER

by Michael Promislow

Two weeks ago, the Conservative party of Ontario held a leadership convention at the Coliseum in Toronto.

I attended the convention as a volunteer on the Larry Grossman youth campaign. For some, the convention was the culmination of over three months of work; for others, as few as three days. But for all involved, the feeling was the same: just one more day, and the victory could be ours.

It started in the morning with the seat rush. This is when the doors are opened, and all camps madly rush for the free seats. In my section, we secured all the seats save one — that one going to a lone Timbrell supporter.

The seat battle, however, was being fought on the floor. Miller supporters, who had foregone the seat rush, tried to take control of the floor with a massive show of strength. But the excellent floor organization of both the Grossman and Timbrell forces soon pushed them back.

Time passed slowly before the first ballot. Each camp tried to outsize, outdance, and generally outdo the others. To the observers in the stands, who were being bombarded with all four campaign songs, the place must have seemed like a madhouse. Those on the floor would have confirmed it.

The first ballot results brought mixed reaction. Grossman-378; Miller-591; Timbrell-421; McMurtry-

300. We were still in it, but McMurtry would have to deliver a sizeable portion of his delegates to us. Timbrell workers, sensing the next vote would be close, moved in. But as I told one delegate who offered me a Timbrell button, "We aren't throwing in the towel yet."

The time between the first and second ballot proved to be tense. McMurtry came to us, as we expected he would, but could he bring the necessary support with him? Some believed others hoped, and the rest just waited.

The second ballot results left us in the race, but just barely. Six ahead of Timbrell, almost 145 behind Miller — we would definitely have our work cut out for us.

But now another hurdle came our way. Timbrell, who just 24 hours earlier had declared that this was "the happiest day of my life", now demanded, and got, a recount. Throughout this, I was standing in front of the Timbrell box holding a hastily put together Timbrell/Grossman sign. The faces told the story. A few minutes ago, their campaign was going to take them to the premier's office — now it was just a mess of discarded signs on the floor of the Coliseum. I waited, patiently, wanting to leave, as much as the Timbrell people would have wished that I could have.

The recount was finally confirmed. Timbrell, accepting the inevitable lived up to his agreement with Grossman and

came over.

The feeling just before the vote was one of cautious optimism. No one seemed to feel that we really had a right to be here, but now that we were, everybody seemed to feel that we were going to win this convention after all. Every last vote had been squeezed from Timbrell's support, and maybe, just maybe...

When David McFadden finally came to the microphone to announce the results, the excitement began to build. For Grossman workers, this was the Big Moment: the time when we would hear the final results of the convention.

"Number of votes cast- 1661.

Grossman 7 hundred.

It was all over. It didn't matter what the exact totals were. In fact I didn't hear them till much later. The realization of what had happened took a while to sink in, but when it did, all over people began to break down. The Big Mo had come — and it was more than most had bargained for.

Two buttons put out by the Grossman campaign symbolized their effort. One, borrowed from the campaign song was "Let's be the best we can be", and the other was "Commitment to Excellence." Both served as guidelines, and seemed to follow the effort made by Grossman himself to work for the party and the province.

NETWORK IN MONTREAL

Photos by Stuart Moscoe



simcha jacobovici, a message, a film, a miracle?

Potential Pulitzer

Space???



J. rothman, R. Jacobs, and M. ronan huddle in conference outside Russian Consulate in Montreal



Rabbi David Gottlieb at Network Convention. "Honestly, guys. That sucker was this big about even."

THE JEWISH FACTOR

by Michael Promislow

One question that will always remain about this campaign is the Jewish factor. How much did being Jewish hurt Grossman? Did it cost him the convention? Can a Jew ever become Premier of this province?

While we will never be able to fully answer these questions, we can make some observations.

The first point worth noticing is that the media made religion an issue in this campaign. Time and time again, whenever weaknesses of a candidate were mentioned, Grossman's religion was mentioned.

But whereas in general elections the media plays a larger role, in leadership conventions the media plays only a small role. Most delegates met with each candidate personally, and probably observed them in at least one regional debate. This large degree of personal contact meant that each delegate placed his vote based on his personal opinion of the candidates.

This is the area where Grossman probably got hurt most. While Grossman himself came across very well in personal meeting with the delegates, he was stuck with

the label of "that rich Jew from Toronto". Undoubtedly, many of the rural Waspies delegates were just not comfortable with this idea.

Even some of the Toronto delegates felt this way. One delegate I heard of said: "I don't mind him, but I don't think the province is ready for a Jew." (Just as an aside, she was a "Timbrell" delegate who voted Miller, Miller, Miller; Just in case any of you Timbrell people out there are still wondering about those six votes.)

Where does this all leave us? For one thing, a Toronto candidate has never won the Ontario Tory leadership, and to this extent Miller had an advantage over the other three candidates.

But for Grossman, this, coupled with his religion, undoubtedly hurt him. Whether it cost him the 39 votes is an unresolvable question. Many of the votes that would have gone against him solely because of his religion probably were already with Miller. And those Timbrell delegates who did go to Miller on the final ballot did so for a variety of reasons.

In the end, then, we cannot say very much. It is likely that anti-Jewish sentiment in the party hurt Grossman in some respects, but it is not clear whether it cost him the convention or not.

And as for a Jewish Premier? It looks difficult — but given our history that should make the odds just about even.

Neo - Nazis HIGH-TECH LOW LIVES

ANALYSIS

By Arieh HaCohen Furman

On August 27, 1984, neo-Nazis distributed leaflets throughout Canada which said, "Aryan Nation Computer Network delivers Coup De Grace to the Canadian Government's Iron Curtain Censorship."

"No longer can Canadians be denied facts and news about who is developing the economy and country," the flyer continued. It promised that "All the publications, newspapers, journals, and magazines that have been banned by the postal system and the customs service will be available in Canada through the Aryan Nations Computer Liberty Network."

The flyer announced the Aryan Nations Computer Liberty Network, a neo-Nazi computer system that circumvents Canadian law against the importation of hate literature.

The Aryan Nations Computer Liberty Network members include the radical "Christian" neo-Nazi cultists of the Ku Klux Klan and other organizations who use personal computers in their racist political activities. Some of their data processing needs appear to be fairly standard. However, their applications are far beyond the ordinary, and of questionable legal status.

Computers are useful for phone book types of listings and the North Carolina KKK uses computers to maintain lists of enemies: Communists and Zionists. The KKK also maintains a "Bulletin Board" where people can trade ideas. For example, Leroy Little, a KKK member and Viet Nam veteran, is serving a life term for bombing Communist Party Headquarters in North Carolina. One message on the KKK computer bulletin board, quoted in Newsweek of Dec, 1984, asked "why is it alright for Leroy to shoot and bomb Communists 12,000 miles from home-but not at home?"

The KKK is actually a group of organizations with a membership estimated between 6,000 and 10,000 nationwide. Other organizations of the racist right include the American White People's Party-the American Nazi Party, and the Aryan Nations - the Idaho based umbrella organization for the other neo-Nazi groups.

Because the Canadian authorities have banned hate literature as "seditious, treasonable, immoral, or indecent" and prevent hate literature from being published, distributed, and imported, the Aryan Nations has created the Aryan Nations Computer Liberty Network to transmit hate literature into Canada.

Like the computer networks of the KKK, the Aryan Nations Network also keeps hate lists. It maintains lists of Israelis and Israeli organizations in the U.S. and Canada, and keeps a list of "Race Traitors", such as lawyers who prosecute neo-Nazis and Christian ministers who do not hold racist beliefs.

Because of the computer password security involved to reach

the list of Race Traitors the names are unknown; however, the neo-Nazi's sentiments toward them are not. The following men (?) have betrayed their race. They shall suffer the extreme penalty when lawful government is restored upon this continent." The question mark indicates the neo-Nazi belief that Race Traitors lack masculinity.

ABulletin Board System (BBS) can be set up for less than three thousand dollars. In terms of hardware, or electronic components, it would include a central computer, a modem for connecting computers to other computers through telephone lines, and a telephone line. It would also include computer programs, or software.

On the other end, a person would need another computer or a terminal and a modem. These hardware requirements are similar, but could be met with a smaller home computer such as the Atari. From three thousand dollars, this type of set-up could cost two hundred dollars or less.

Computer networks, called systems, are run by a Sysop, or system operator. The role of the Sysop is in administering the network: assigning and deleting passwords, preparing data files for transmission and the clock work to keep communication lines open. Louis Beam, a computer consultant in Hayden Lake, Idaho, and reportedly a high ranking Texas Klansman, is a Sysop of the Aryan Nations' bulletin board.

When people a bulletin board, they log into it by giving their identification number. They are then able to ask the system to download, or transmit files. In the case of the Aryan Nations' Nazi bulletin board, these files consist of hate literature. The Canadians are able to read, store, print, and disseminate these files.

While customs and postal authorities can prohibit books, pamphlets, and other materials that are seditious, treasonable, immoral or indecent, they are stymied against computer transmissions. According to a Canadian customs official "we deal in goods, not electronic signals." Still, electronic signals, like any other media for the transmission of ideas, and the Canadian Courts have cracked down on telephone answering machines that dispense racist propaganda.

The major difference between the phone machine and the racist computer transmission is that anyone can call a phone number and unwittingly receive a racist message while the racist transmissions from Idaho are open only to those who request them. Stopping them would be like regulating the types of conversation people have on their telephones.

Bowling - Sunday evenings 9:00-10:00 p.m. Power Lanes, Southeast corner of Bathurst and Finch, \$1.65/Game, \$3.50 for shoes. For more info. Sherry Hosh 661-4120; Howard Rosenberg 633-2746

upcoming jsu events

A Tribute To CHARLIE GRANT



Thursday March 14, 1985
84 Swanton Building (between Bloor and Spadina) at the University of Toronto

The Film

Grant's Story, 14 min, beginning at 8:15pm.

The Tribute

Beginning at 8:30pm.

Arnie Shuler, Supervisor of Life Skills

Bill Evans, President of the Union

©1985, Charlie Grant, not for resale

The Jewish Students' Union 923-9861

Rescheduled The Negotiating Game

Theme of Negotiating and International Relations

With: Mr. Elliot Kelman

Thursday March 21 at 4pm

Jewish Students' Union House

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THE ANNUAL PURIM BASH



Wednesday March 6, 1985

Magid Reading Begins at 7:00pm, Movie, 7:15pm

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GUEST SPEAKERS

Tuesday March 12 at 12:30pm

John Rosenthal, Consultant to the Nisan

Administration on Middle East and Soviet Affairs,

will speak on Reagan's Middle East Policies in his

Second Term.

Wednesday March 20 at 5pm

Mr. Elihu (Abe) Schuch, Director of Young

Leadership of the U.S.A. Army laymen

will lead a simulation game called "The Jewish

War" which is based on a Jewish community in Babylon. The

topic is "The Jewish War" which is a framework for

Jewish culture in the Diaspora.

Wednesday March 27, 8pm

Public Service Agency, Shabbat term lecture.

Hebrew is used, will speak about the institution

and also about the Jewish students now

enrolled there.

jewish students' union

923-9861

JSU ELECTIONS!

March 19th and 20th

Wanna make JSU a better place?

More Responsive?

Wanna voice your CONCERNS in a

form that COUNTS?

GO FOR IT!

JSU has positions ranging

from President to Vice

President to Social and

Athletic, Religious and

Political Affairs and MORE!

Deadline for declaring a

Candidacy is

MARCH 14 at 6pm.

TERROR AT MED.SCI

By Elizabeth Kertesz and
H. Victor Seaman

On the evening of Wednesday February 6th, 250 students, faculty and community members gathered at the Medical Sciences Auditorium, University of Toronto to hear three world renowned experts speak on Terrorism in the Middle East, as part of the Ninth Annual Zionist Symposium. The event, hosted by the B'nai Brith Hillel Foundation/Jewish Students' Union, and co-sponsored by the Students' Administrative Council(SAC), the Canadian Zionist Federation and Hebrew University Alumni of Canada, was chaired by Professor Aurel Braun, Department of Political Science and Centre for International Studies, University of Toronto.

The Symposium began with Professor Amos Perlmutter, School of Government, American University and Editor/Journal of Strategic Studies speaking on "Sources of Terrorism: A Historical Perspective." "Never before in history, have there been organizations such as the PLO, existing solely for the

sake of terror...in the past, terror, has been only one aspect of political and economic warfare." He went on to say, "Targets are liberal societies, the more liberal, the more vulnerable." Perlmutter stressed that "since terror is only an instrument of warfare, we can lick it." Perlmutter stated that we must declare war against terror and attack it at its source. "If terror comes from Tehran, blow Tehran."

Maxvin Leibstone, newspaper columnist for Hearst News Service and North American Editor, NATO's Sixteen Nations, addressed the topic 'Terrorist Exploitation of the Media.' "If you can't afford to pay a million dollars a minute to advertise your cause on the Super Bowl take a hostage", Leibstone quipped. "We must keep in mind the ultimate purpose of their mission-free advertising."

The media must become more responsible in its reporting of terrorist activities. Leibstone related an incident that occurred in Ohio, where a group of armed terrorists took over a tenth floor office. As the local SWAT team in-

ched its way up the building wall to rescue the hostages, a keen-eyed TV reporter noticed them and began broadcasting live. The terrorists, bored with the lull in negotiations, turned on their TV sets, only to find the SWAT team approaching and prepared for them accordingly. In the ensuing fight, several innocent civilians were killed. One might ask whether these people might be alive today had the terrorists not been forwarded. What Leibstone proposes is that the media, in conjunction with government and law enforcement officials, draw up guidelines on how to best report (or not report) terrorist activities.

Lastly, the keynote speaker, Dr. Yonah Alexander, Senior Researcher, Centre for Strategic and International Studies, Georgetown University, and Professor and Director, Institute for Studies in International, State University of New York, and Editor, Terrorism: An International Journal spoke on "State-Sponsored Terrorism: Reasons and Responses." "The conclusion drawn at international conferences I have attended recently is that about war today is too expensive and too dangerous.

"Terrorism is a weapon that is inexpensive to activate and very costly to counter." Thus, terrorism has become a tool of foreign policy where outright war is unfeasible. Alexander goes on to say, "The Soviet Union increasingly is resorting to terrorism, directly and indirectly exploiting proxies and surrogates around the world."

What then should be our response? Dr. Alexander stresses the dual importance of effective military intelligence and increased public awareness and education.

"If civilian and military levels will co-operate and join forces, we can find ways to minimize the risks. Otherwise, we will remain hostages to the blackmarkets for the remainder of this century." It seems therefore, that if the most important goal for us, the general public, is a continued and on-going education, then it is to the credit of those people who attended the Zionist Symposium that they have taken the first step.



Photo by Richard Lewis

Liberals — Beware!

JOBS AVAILABLE: APPLY AT HOME

N.A.A.M., the North American Aliyah Movement, offers graduate and undergraduate students who are serious about Aliyah a chance to work in Israel during the summer in order to gain valuable experience and knowledge of the Israeli work force.

Last summer, 27 students interned in the fields of computer programming, medical research, journalism, engineering, nutrition, counselling, nursing, occupational therapy, and legal research. Some of the establishments that placed N.A.A.M. interns were Alyn and Ezrat Nashin Hospitals in Jerusalem, Koor Food Industries and Israel Economist Magazine. According to Irit Benyark, student outreach coordinator of N.A.A.M., the program provides students the opportunity to facilitate their eventual Aliyah and Kitah (Absorption) into Israeli life.

Jordana Jakubovic who worked for the Government Press Office in Jerusalem this past summer expressed her feelings about her internship: "I was particularly lucky to be interning during this past summer when the national elections were underway. Journalists from all over the world including Eastern Europe and Egypt came to cover the elections. Even performing such tasks as issuing press cards for the visiting foreign press was exciting insofar as it gave me the opportunity to converse with journalists of diverse backgrounds... I was exposed to every facet of the news medium on this job. This prompted me to think about job possibilities in the media beyond print."

The actual placements are arranged in Israel by the A.A.C.I. (Association of Americans and Canadians in Israel) and Tnuat Aliyah. N.A.A.M. cannot guarantee any position. Acceptance to the program will depend upon the applicants' personal commitment to Aliyah; the strength of their resume, knowledge of Hebrew and the availability of the work they desire.

This year only a limited number of positions will be available — please contact Harry Wolfe at the Israel Aliyah Center (416) 665-7772. The deadline for applying is March 25

JEWISH STUDENTS' UNION
B'nai Brith Hillel
Foundation

Ooh, Scabagerry, frightening...

COUNTER PROGRAMMING A CREATIVE APPROACH

NETWORK, New York — The North American Jewish Students' Network sponsored its fourth Campus Caravan in October and November. This "Jewish Resource center on wheels" visited dozens of campuses on the West Coast from San Diego to Seattle, with stops in Las Vegas, Nevada and Arizona State University (ASU) at Tempe. ASU has been put on the schedule as a "Trouble Spot" after the General Union of Palestinian Students (GUPS) began displaying a poster featuring an Israeli flag whose Jewish Star had been replaced by a swastika. Mark Duskin, head of ASU's Israel Action Committee, attempted to get the university to disallow the exhibition of the poster. Although the university president ultimately went public with a letter condemning the swastika, the university would not remove it, and, in fact, protected the "free expression" of the GUPS by sending university security personnel to the mall.

The idea that ultimately brought down the swastika is credited to Mark Duskin's father. The plan, im-



General Union of Palestinian Students at ASU displaying their wares.

plemented successfully by the Israel Action Committee, consisted of having people in the Phoenix Jewish community pledge to donate \$100, \$200 or more to Israel's "Project Renewal", an urban development

project, for each time the poster was displayed. This "threat" of money to Israel apparently worked; since the plan was publicized, the poster has not been seen again at the GUPS table on the campus mall.

WHAT'S A NICE BOY LIKE YOU...

By Brad Bass

Brad Bass is a Jewish Students' Union alumnus and a past president of the Toronto Student Zionists.

I graduated from the University of Toronto in June 1982. I have spent the last two years completing a Masters of Science in Geography at the Pennsylvania State University. However, that is another story. Last April, I was approached about spending a year working at the University of Yaoundé (pronounced Yaow-un-day) in Yaoundé, Cameroon, Penn State has an exchange with the University of Yaoundé and it seemed like a good opportunity to experience Africa without a lot of undue expense. One thing led to another, and there I was packing my shortwave, my imitation walkman, a menorah, travel candlesticks and a siddur and off I went.

I arrived in Douala (Cameroon's largest city, Yaoundé is the capital) where I was whisked through Customs by an airport worker. Only after passing (or not passing) through Customs did I realize what was happening. That favour cost 100 French francs for the Custom Official and ten francs for the airport employee. I finally arrived at Yaoundé, courtesy of Cameroon Air, not knowing if my luggage would be waiting for me. Before leaving Douala, I saw one of my bags taken off my flight and put on an earlier flight. Fortunately, it was waiting for me, unopened, when I arrived at Yaoundé.

I spent the first ten days with the American Cultural Attaché and his family. He also arranged for me to have an apartment, which is difficult to find in this city. The next two weeks were spent house and cat sitting for the Director of the United States Information Service. I never thought that I would live in that much comfort in Africa. The diplomatic staff live in homes that are as nice or nicer than homes I've seen in North America. Actually, my apartment is also quite nice, except that at the moment I have no hot water. However, it is furnished with three bedrooms and three bathrooms, a balcony, kitchen and a living/diningroom. The apartment is nice, and many people live in accommodations such as these; however, many live in much simpler homes with no electricity and no



Brad Bass, our man in Cameroon

plumbing. These homes are very inexpensive to rent, and one gets four walls, a stove and maybe some furniture. Many people in these homes own another house in a village and have come to the city to earn some quick money to upgrade their living standards in the village. Regardless of the size of the home, there are always visiting relatives. My office mate currently is putting up fourteen in his house. I probably won't partake in this aspect of Cameroonian culture because my relatives live too far from Yaoundé.

Yaoundé does function and it appears to be in better shape than many other African or Third World cities. There are no shanty towns or very few homes of this type in any significant number. Homes that are hooked into the electrical grid have electricity, and if a home has plumbing, the toilets do flush (and the toilet paper is not the sandpaper I encountered in Israel). People move around primarily by bus, taxi or car. There are enough cars here to have some serious traffic problems. I suppose that this is one sign of development. Buses and taxis are very inexpensive. Taxis have fixed rates, meaning there are no metered cabs. All fares are the same. Once you hail a cab, the driver may only take you if you are willing to pay more, and even so, the drivers will keep picking up customers until the cab is full. If you want to go to an area where there are few customers, the driver will demand a higher fare. One can have a cab drive direct without picking up any other fares for 500 Central African Francs, whereas the normal fare is 85CFA and a bus ride is 45CFA (about \$1.15 US).

Transport is one of the only few bargains here. Many other things are the same price or more than in Canada. Prices are cheaper in the open markets, but sometimes I just

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want some things that are imported and those things are no bargains. However, most of Cameroon was at one time under French domination, so the French style of baking is the style in Cameroon. This is a bargain. The croissants are delicious and about one quarter to one fifth the price of croissants in Toronto. What we call French bread (baguette) can be bought for 60CFA. Unfortunately, whole wheat bread (which is not in demand here) is ten times that amount. Beverages vary in price, but the coffee is excellent. Unfortunately, in order to drink the water, it has to be boiled for 15 minutes.

One thing that I wondered about was the lack of a Jewish community in Yaoundé. Well, it isn't a total lack. There are about fifty Israelis working in Yaoundé. I have met some of them — in fact I met some Israelis by asking a question in Hebrew and they turned white. But as I suspected, the only holiday that is really celebrated is Pesach. You won't find a synagogue or a kosher butcher (fortunately I'm a vegetarian) in Cameroon. I wonder how people will react when they see a menorah in the window. For those of you who are concerned about living in a large Jewish community, after Penn State and Yaoundé, Toronto does appear to be unrael.

The University of Yaoundé is not as well endowed as other universities I've seen, but it functions. The interesting feature is that professors are not always in class when the academic year begins. Some classes don't begin until a month into the semester. Graduate school begins in November. Students do not find out about acceptance until a few days before classes begin.

Cameroonians on the whole are friendly people. They are always shaking hands. I sometimes forget, and it is taken as an insult. They seem to be interested in meeting Canadians, because we share the same two official languages although I think Cameroon is doing more to promote bilingualism. Well, I think I've written enough. If any of you plan to be passing through Africa (and it is worth the visit) you are welcome to stay in my apartment. If anyone is interested in corresponding I can be written to care of: L'Amassade du Canada, Edifice Siamatades, Place de l'Hôtel de Ville, B.P. 572, Yaoundé, Cameroon.



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'Peace Now: Blueprint for National Suicide' — By Dan Nimrod — Published by Dawn Publishing Co. Ltd.; 17 Anselme Lavigne Blvd., Dollard des Ormeaux, Québec, Canada, H9A 1N3 — 302 pages — \$15.00.

By Dr. Yigal Jordan
LONDON — Jewish history has spawned many false Messiahs. Till now they hoped to restore a scattered people to the homeland founded and defined by its own history; the dramatic and inspiring source of that land's very being and permanence.

Today a new false Messiah threatens, by accident or design, to consign the restored nation once more unto the wilderness and possibly to national extinction. This 'counter-Messiah' masquerades under the beguiling name of 'Peace Now', an Israel-based movement whose activities exploit the Jews' deep and understandable yearning for peace, while inviting the very forces that would destroy them.

In the preface to his book the author portrays this 'counter-Messiah' as one 'who collaborates with the enemy in depriving the Jewish nation of its protective shield in terms of territory, defence capability and moral strength — (who stirs) up the community against any Israeli government which does not endorse its ideological platform and sows the seeds of pacifism among a nation under siege.'

Dan Nimrod, author, political analyst, educator and former soldier, has written the first comprehensive exposé of this insidious movement, which encompasses the gamut of Jewish self-deception and misplaced idealism. It is moreover fuelled by ignorance, for its doctrine of Jewish abnegation presumes an unsatisfied 'Palestinianism' which is belied by past and present realities.

Nimrod examines in great depth and with a wealth of detail the worldwide ramifications and activities of this "fifth column," which has attracted, in unholy alliance, an assortment of groups: communists, fascists, pacifists, utopians, unilateralists, anti-Jewish nationalists, communists, anti-semites, assimilationists and separatists. He lists the groups who openly side with the "harmful" groups against Israel's spiritual and physical well-being, and those who did so much to oppose Zionist immigration from pre-Nazi Europe, and the Jewish Agency appeasers, who caved in to every ploy of the "harmful" groups. He also lists the Peace Now movement, enjoys the apparent support of Israel's labour alignment (principally Mapam on the extreme left) which sees it as a weapon against the Labour opposition, and the "peace" lobby which he regards it as an embarrassment to the Jewish people.

Nimrod shows how, by exploiting Israel's war-weariness, Peace Now has spawned other movements within Israel which undermine her security, most notably Parents Against the War in Lebanon, Soldiers Against Silence, Yesh Gvut (there is a limit) and Committee Against the War in Lebanon. In this way it gnaws away at Israel's morale, already weakened by the world's ill-founded carping at her every action.

Nimrod catalogues the manner in which, to achieve its aims, Peace Now uses every opportunity to defame Israel and its government. In common with subversivist movements throughout the

democratic world, it advocates appeasement of despots, unilateral disarmament, submission to terror and reward to the aggressor. Thus it undermines the very democracy which permits its seditious activities. While its views are rejected by a majority in Israel, Peace Now receives the patronage and collusion of large sections of the media, which regularly portray its members as speaking for Israel.

Peace Now purports to care for Israel's image abroad, but takes every opportunity to denigrate this image and to promote the facade of moderation with which 'world opinion' has sought to clothe the '10,000 murderers. While others care first for Israel's reality, Peace Now is concerned for her image. It was we were this to become an 'after image'. Even the most sincere moralists within its camp fail to see that their hope for Israel's moral purity is actually threatened and frustrated by the dire need to resist destructive forces, pursuing false goals, that have distorted the historical perspective, aligned the Arabist mythology, which 'nationalists' seek to correct.

By their friends shall you know them. It is therefore instructive to note that Peace Now can count among its supporters the P.L.O. "Foreign Minister," Fawzi Qudusqui, who calls it a "positive movement inside Israel. We hope it will grow and play a more decisive role in Israeli policy." U.S. supporters of the P.L.O. advise "all friends of the Palestine revolution are urged to assist the New Jewish Agenda (the core of the Peace Now conglomeration) in every possible way." Yet despite its appeal to the "left's imagination" and its wholehearted support for every Arab demand and its siren cry for Israel to "take risks for peace," Peace Now has failed to elicit even a glimmer of reciprocal response from the "Arab World." As is revealed throughout the pages of Nimrod's well documented analysis, Peace Now has no sympathy for the inveterate Arab antipathy for any manifestation of Jewish independence. He

exhaustively demonstrates that these latter day peace mystics would have Israel divest herself of vital territory and defensive strength and adopt pacifism in face of all the evidence that she is confronted by uncompromisingly hostile forces.

Nimrod makes it clear that Peace Now consistently aligns itself with the Arab position where this clashes with vital western interests. Belying its own claim that the U.S. is at odds with Israel on Middle East strategy, it accepts Syrian domination in Lebanon against U.S. support for Israel's position that Lebanon should be free. It demands unilateral Israeli withdrawal from Lebanon where the U.S. backs Israel's call for withdrawal of all foreign troops. It minimizes the Soviet threat and denounces U.S. agreement with Israel's concern for this threat.

In its campaign for Israel's soul, Peace Now even outdoes the Arabs in its venom against Israel's elected government. It is Peace Now that gave rise to the falsehood that thousands of Arabs had 'vanished without trace' during the Lebanon war and were secretly buried in Israel. Its members joined the P.L.O. in cheering the death of Aliza Begin, demonstrated in Hebron with placards reading 'Jews Out' and

By Aaron Shuster

It is rather ironic that the same time that a certain Mr. Zundel is on trial for denying the authenticity of the Holocaust, the CBC has aired *Charlie Grant's War*, the true to life story of one man's valourous attempts to save Jews from the tightened his stranglehold on Australia. I think it is safe to say that the CBC couldn't have been better. As we are being confronted with one man who lives in relative comfort and freedom, and who has nothing better to do than, for whatever reasons, tamper with the relevance of the Holocaust, we are confronted with a man who has experienced the wrath and diabolic terror which was Nazi Germany, and witnessed its meticulously planned attack on the Jews. Whereas Zundel is intent on depriving the Jews of perhaps their greatest tragedy, Grant was trying to prevent the entire nightmarish event from taking place altogether.

Visiting Vienna in the early-Thirties, Charlie Grant accidentally became involved in the diamond trade, working with Austrian-Jewish merchants. While working with them, he developed some very close ties, and shed whatever anti-semitic prejudices he might have harboured.

Grant becomes morally repulsed as the Germans begin their persecution of the Jews. In one scene, Grant finally reaches the end of his tether when he is forced to watch a friend of his being forced to "Brown Shirts" to wash the pavement on his hands and knees.

Grant goes into action, using a connection of his in the visa office. He obtains passports for, first, his friends, and then, complete strangers. All the while his life is in jeopardy.

Eventually, the Germans caught onto Charlie's plan and interned him in a concentration camp. There he moved through a living hell, as his mother met with Prime

behalf, trying to convince him to allow Jewish refugees into the country. It is to Canada's disgrace that it did very little in the way of saving Jews --none was too many."

Charlie Grant survived the war and returned to Canada, where he lived in relative obscurity until his death. In his lifetime, he was awarded no medals; he was not given any parades or official honours; all he was left with was the knowledge that he had made an effort to right wrongs, to save the lives of innocent men, women, and children, and had only done what is the duty of any moral man.

You may wonder why I am writing about a T.V. movie which has already been aired and may not be seen again for some time. My answer is a very simple one. Besides being one of the best productions the CBC has ever produced, *Charlie Grant's War* is a story and a very timely one to the spirit of the individual who stands up and fights for what he believes in and knows to be right, no matter what the dangers involved. It is important for us to remember such men, and as Jews, to pay homage to those few who stood up in the midst of the Holocaust. Many spoke out their own way for what they believed in.

In his honour, the Jewish Students' Union at U of T has initiated a campaign to collect money to plant a grove of trees in his name in Canada Park, just outside of Jerusalem. What better way to commemorate a man who gave of his life to save lives than with a grove of trees, the symbol of life.

At a time when there are Zundels at large trying their best to falsify and alter the past, and universities collecting books in their libraries which attempt to prove that the Holocaust is a hoax, it is doubly important that we reaffirm the reality of that past by remembering those who tried to fight it.

And Charlie Grant was such a man.



Dan Nimrod, Author, at the Network convention in Montreal.

'Judenrein' and endorsed the accusation that Gush Emunim use the blood of Arab children in baking Matzot! Peace Now may be eccentric, but it is not harmless.

Nimroo makes it abundantly clear that the Peace Now campaign is characterised by willful avoidance of the truth; by a reluctance to re-examine the historical assumptions by which they falsely perceive the Palestinian problem. Regrettably, their machinations are given sanction and sanctuary by a world-wide community of ignorance. They might learn much from the testimony of Joan Peters, who set out to substantiate her sympathy for the Palestinians and, after years of

exhaustive research, ended up with overwhelming evidence in favour of the Zionist position in every major count. Her findings are given in 'From Time Immemorial', a book which has been called an 'historical event in itself'.

All these and many other facets of the world-wide anti-Israel conspiracy are catalogued in Nimrod's encyclopaedic treatise on this masochistic brotherhood. He notes that Jewish renegades have blighted the Jewish people throughout its history. Perhaps this is a price that it will always have to pay while standing out against mankind in its dedication to the imperishable ideals of its founding fathers.

BULLBOARD

There will be no charge for announcements in this section for free community events.

Tehila is a newly formed Hebrew Choir comprised of young men and women. The choir is sponsored by the B'nai Brith Hillel Foundation/Jewish Students' Union at the University of Toronto and the Jewish Student Federation at York University. Ms. Michelle Green leads the Choir and Allan Friedman is the piano accompanist.

Tehila is currently interested in performing as they have amassed a considerable repertoire of Hebrew songs. They are willing to perform free of charge for any organizations, however a small honorarium would be appreciated.

If your organization is interested in hearing Tehila perform or as a university student you are interested in joining the Choir, please call the B'nai Brith Hillel Foundation/Jewish Students' Union at 923-9861 for more information.

Habonim Dror North America, a Labour Zionist youth movement, is celebrating its 50th anniversary. Habonim is seeking information about former members, campers, and others who are interested in getting involved in the festivities. For more info call the office at 635-2511.

Starting in the fall of 1985, the Hebrew University's Rothberg School for Overseas Students will offer a business concentration taught in English as part of the University's one-year program.

The University's business courses will follow North American curriculum standards and use standard North American texts and instructional materials.

The Rothberg School allows students to become acquainted with a different culture and learn a second language in its native milieu. For more information about the Hebrew University's one-year program, contact the Canadian Friends of the Hebrew University, Suite 208, Yorkdale Place, 1 Yorkdale Road, Toronto, Ontario, M6A 3A1 (416) 789-2633.

An all day conference that promises to speak for the silent victims of violence in the home will take place on Sunday March 31 at the Metro Toronto Convention Centre. The Private Violence Symposium, co-sponsored by five women's community organizations, expects an attendance of about 1,000 concerned community volunteers, leaders, educators, health care professionals, clergy and law enforcement officers. Featured speakers include author Lorraine Clark, psychologist Dr. Edward Donnerstein, Metro Toronto Police Commissioners Jane Pepino and Chaviva Hosok, President of the National Action on the Status of Women. For more info call Marilyn Myers or Lorraine Levene at 636-5425.



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A free trip to Israel will be the coveted prize for each member of the winning team in the ISRAEL TRIVIA QUIZ being sponsored by the Canadian Zionist Federation (Central Region).

There will be two competitions: the first open to teams consisting of three members and the second a competition for individuals.

For further information call (416) 665-7935.

February 27th is Student Solidarity Day with Soviet Jewry. There will be a display in the Sid Smith Lobby from 9 a.m.-3:30 p.m. At 4:00 p.m. in Sid Smith 1072, Professor Ben Zion Shapiro will present a video of his recent USSR trip.

Sunday May 19, 1985 is both Yom Yerushalayim, the 18th anniversary of the reunification of Jerusalem, and U.J.A.'s annual *Walk for Israel*. Bring your friends, join in the fun and stay for the holiday festivities at the last checkpoint, the North Jewish Community Center. Sponsor booklets will be available in April from U.J.A. and the J.C.C. Remember that all participants that raise \$50 are eligible to win a pair of round-trip tickets to Israel, courtesy of El Al Airlines. For more info call U.J.A. at 635-2883.

Bnei Akiva of North America is forming new garinim for Aliyah for Amichai, Ariel and other groups. For more info call the office at 630-9266.

—Continued From P2—

national press trained on the Ethiopians to watch and see if a response was forthcoming, thereby only hampering the rescue effort. What is even more frustrating, however, is that these very same groups, now cognizant of the Israeli government's successes and resultant economic hardship (5,000 Ethiopians x \$25,000 US per Ethiopian equals \$125 million US) have not launched massive fund-raising drives to assist in the effort, let alone apologize for their actions to the Israeli government as publicly and openly as they criticized it. Again, these groups definitely have a positive role to play in many capacities, including educating the community at large about the problem. Now, however, one hopes that they will think two and three times before levelling criticism at those in a position to help.

A Taste Of Honey

NEW YORK, American and Canadian Jews will have a chance to experience life in Israel for two weeks or longer this summer through one of four programs offered by the Israel Aliyah Center, officials of that agency have announced.

The "Living-In-Israel Family Experience", a successor to last year's Mizta Elal (Project 1000) will include some of the same programs offered in the past, as well as a number of new ones.

"The programs are designed to give participants a real taste of Israeli life while, at the same time, reuniting them with the nation and the land of their people," according to Chaim Shine, the Aliyah Center's director.

"This year's participants will have the choice of lending a hand in the development of Israel's forests, settling in one of the country's newest

communities, or making their home in the Galilee, the Golan Heights or the Judean Hills," Shine said.

"Other choices," he continued, "will offer them the chance to combine the learning of Torah with other pursuits in a Mediterranean moshav or to work alongside the members of a Gush Etzion collective."

Each of the programs, open to single individuals as well as to families, will last for a month and feature lectures on topical subjects, trips to historical sites, and a Hebrew-language uplan for both beginners and advanced students.

In addition, a special two-week program of extensive touring and lectures will be available to families and individuals who do not have a month to spend in Israel but still would like to explore the country's many opportunities.

As in the past, families and individuals in some of the programs will be "adopted" and guided during their stay by Israeli families.

Mizta Elal, the predecessor to

the "Living-In-Israel Family Experience", had been endorsed by a broad spectrum of Jewish organizations and religious movements.

The programs also earned the praise of such past participants as Haim Dresner, who spent last summer in Kedumim, a community in Samaria about 30 miles from Tel Aviv.

"Within a very short time of our arrival, a bond developed between our family and the Israelis who hosted us," she wrote shortly after returning to the U.S.

The U.S. coordinator of the "Living-In-Israel Family Experience" is Abraham Local, a representative at the Aliyah Center's main office in New York.

Interested families and individuals should contact their regional Aliyah Center or should get in touch with Mr. Harry Welle at the Israel Aliyah Center, 1111 Finch Ave. West, Suite 355, Downsview, Ontario M3J 2E5. Telephone (416) 665-7772.

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JEWKS

Got a good one? Submit it to *The Scribe*, and if we print it, we'll give you credit.

Grandma Weinstein was walking through the park with two little boys when she met a friend. "How old are your grandchildren?" asked the woman.

"The doctor is five and the lawyer is seven!" answered Mrs. Weinstein proudly.

"Wake up!" cried Mrs. Shoenteld, nudging her husband. "There are burglars in the kitchen. I think they're eating the pot roast I made tonight!"

"What do we care," said Mr. Shoenteld. "As long as they don't die in the house!"

Abramson had reached the grand old age of eighty and decided to celebrate. All his life he'd been Orthodox: worn a long beard, black hat, black suit, and black overcoat.

Now, to celebrate his birthday, the octogenarian shaved off the beard. He replaced his somber black clothes with the latest-style green-checked suit, a burgundy tie, and blue striped shirt, and headed for a massage parlor. As Abramson crossed the street he was struck by a truck and killed.

In Heaven, he spoke to his Maker. "God, why me? I was a good husband! I gave to all the charities. I've always been a religious man. Why me?"

"To tell the truth," said the Lord, "I didn't recognize you!"